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1. The first step is to identify the problem. This involves understanding the current situation and the goals that need to be achieved.

2. The second step is to analyze the problem. This involves breaking down the problem into smaller, more manageable parts.

3. The third step is to develop a plan. This involves determining the steps that need to be taken to solve the problem.

4. The fourth step is to implement the plan. This involves putting the plan into action.

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Historical notices
of the New North Religious
Society

Adams Library
Ephraim C. Thatt

HISTORICAL NOTICES

OF THE

NEW NORTH RELIGIOUS SOCIETY

IN THE

TOWN OF BOSTON,

WITH ANECDOTES

OF THE

REVEREND ANDREW AND JOHN ELIOT,

&c. &c.



“Sweet remembrance sooths
The aching breast.”

AKENSIDE.



BOSTON:

PRINTED BY PHELPS AND FARNHAM, NO. 5, COURT STREET.

1822.

DISTRICT OF MASSACHUSETTS, TO WIT:

District Clerk's Office.

BE IT REMEMBERED, that on the ninth day of April, A. D. 1822, in the forty-sixth year of the Independence of the United States of America, Ephraim Eliot, of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit*:

“Historical Notices of the New North Religious Society in the Town of Boston, with Anecdotes of the Reverend Andrew and John Eliot, &c. &c.

‘Sweet remembrance sooths _____
The aching breast.’ *Akenside.*”

In conformity to the act of the Congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned:” and also to an act entitled, “An act supplementary to an act, entitled, An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

ADVERTISEMENT.

THE compiler of the annexed Notices is one of three male proprietors of the house, in which the New North Religious Society now worship, who are lineally descended from the first founders of that church.* His maternal grandfather, Josiah Langdon, was one of the committee which superintended the first building in 1713 and 1714, and of that which directed the enlargement of it in 1730. He was also a deacon in the church. His father and his brother for seventy years stood in pastoral relation to it. From May, 1794, to May, 1817, he was himself Treasurer of the society, and has been of the Standing Committee for more than twenty-six years. From early life it has been his amusement to attend to things which took place in days of old. The first researches which he made were relating to this society. With them are connected sentiments of veneration towards the memory of his father, and of ardent affection towards that of his brother. Associated with these, is a fond remembrance of numerous brothers and sisters, who merited his affectionate regard, and are now gone down to the grave. They, with him, were taught to esteem it a privilege to look into the records of this

* The others are, Mr. Charles Hammatt, descended from Elder Barrett ; and Mr. Robert Lash, from Elder Baker.

church. After the decease of his brother, these records were, of course, removed from the keeping of his family, never to be returned. This circumstance, though trivial in itself, he confesses was not unattended with some tender emotions. The old book had been his old acquaintance; and if, as one said, the removal of an old post will cause a sense of regret in the minds of those who have been long in the habit of looking at it, he may not deserve ridicule for indulging them. He had made some historical minutes in one of the accout books of the society. These he revised; and having been indulged with the records of the church, by the present pastor, he has made more particular selections. From an old record book of the temporal concerns of the society, he has copied much. Some of the transactions relating to the Rev. Mr. Thacher's installation, he gathered from the controversial pamphlets of that day: Some particulars have been handed down by tradition in his family: Those of later date are from his own knowledge.

It may seem superfluous to note, that the compiler has not accustomed himself to composition. A necessary attention to active business has prevented him from indulging a disposition to it; and his habit of studying the transactions of the days of former years may have given to his style a quaintness not congenial to the present taste.

HISTORICAL NOTICES, &c.

THE settlement of New England was caused by the determination of our ancestors to worship God in a manner which they conceived to be most acceptable to him. This has been often the subject of eulogy. The first permanent establishment was at Plymouth: But the pilgrims, as they are styled, had nothing to do with the colony which sat down in Boston. These came from England in the ship *Arabella*, and several other vessels in company with her. After landing at Naumkeag, (Salem,) most of them removed to Charlestown, and many of them crossed the river to Shawmut, which had received the appellation of Trimontane, and soon after was named Boston. This was in the year 1630, ten years after the settlement of Plymouth. The two colonies were every way unconnected, excepting by the ties of friendship, for many years. In a short time after possession was taken of Boston, a house was erected for the public worship of God. It was of wood, with a thatched roof. By tradition we learn, that it was situated between Devonshire and Congress Streets, on the south side of State Street.

When the number of inhabitants had increased, so as to render it inconvenient to assemble in one house, a second was built in the year 1650, on that part of the town sometimes denominated the *Island of North Boston*. By this name was known all that part of the peninsula to the northward of the canal, which was for many years called the Mill Creek. The land here was very low, and being overflowed at high water, it then formed a complete island. In process of time, this house obtained the name of the *Old North Meeting House*. It stood upon the square, called, to this day, the *Old North Square*. The first house was destroyed by fire in the course of a few years; the second building was taken down for fuel, by order of the British General Howe, in 1775 or 1776. It was a specimen of the original architecture of this country, and, from the durability of its materials, might have remained

many years. The house of the late Rev. Doctor John Lathrop occupies the spot on which it stood.

In 1669, the church called the Old South was built;

In 1680, the First Baptist Church;

In 1689, the First Episcopal Church;

In 1699, the church in Brattle Street; and in 1710, a society of Friends, or Quakers, erected their house of worship in the present Congress Street. The original situation of each of these is still retained.

The Baptist congregation was then very small, and the north part of the town had become populous; so that it was impossible for the inhabitants to be accommodated in one house. On this account, seventeen substantial mechanics associated in the year 1712, for the purpose of establishing another church in that part of the town,* which, when formed, they named the New North Church. Their first meeting was at the house of Matthew Butler, whose descendants have formed a part of the society to the present time. In conformity to the custom of those days, they petitioned the North Church for permission to form themselves into a church fellowship, which was granted in the month of March of that year.

The projectors were joined by others, and obtained liberty of the General Court to erect a *wooden* building, as the law of 1711 prohibited the erection of any house of other materials than brick or stone. They purchased a lot of land of Col. Thomas Hutchinson,† at the corner of North and Clark Streets, sat up a house of small dimensions, and finished it, as is observed in an ancient manuscript, “without the assistance of the more wealthy part of the community, excepting what they derived from their prayers and good wishes.” Even this assistance, those who built the new house in 1802 were obliged to do without. It was an arduous undertaking, and attended with much difficulty; so that, several years afterwards, “the church, taking into consideration the trouble and difficulties attendant thereupon, and experienced by our brethren, who formed the committee‡ that had the immediate care of building the meeting-house, it was voted, that if by any means this house should be demolished, they shall have the privilege, by themselves and their heirs, to rebuild the same, with such as they shall please to associate with them in the work.” But as the gentlemen forgot to establish funds for defraying the expense thereof, their heirs did not insist upon enjoying this privilege, when the house was taken down in 1802.

Doctor Increase and Doctor Cotton Mather were particularly consulted and advised with, while the matter was in con-

* See Appendix, Note A.

† Note B.

‡ Note C.

templation. The latter preached two appropriate sermons to the associates, at the house of Matthew Butler; and the Rev. Mr. Cheever of Rumney Marsh, (Chelsea,) delivered one; and frequent private meetings were held for prayer, &c.

No reasonable objection could be made to this undertaking, but it excited jealousy. The first deacons who were elected were Robert Comby, Edward Proctor, and James Clark. These gentlemen were not among the associates, but were members of the Old North Church. It appears to be a curious affair on the part of the new church. Cotton Mather thought so at the time; and when application was made to him to procure their dismissal from his church, he positively refused to communicate the request. Caleb Lyman, John Barrett and Solomon Townsend were then chosen. The last gentleman declined the office, which was not filled until 1717, when John Dixwell was elected, who was the son of one of the judges of King Charles the First.

When the church was gathered, it was said to be the intention of the members to invite Mr. John Barnard to the pastoral office. He was a very popular preacher, bold and positive; had served as chaplain in the army sent to reduce Port Royal, in Nova Scotia, in 1707; had travelled in Europe; and had formed connections with many eminent ministers in Great Britain. He was a member of the Old North Church, and looked up to Dr. Increase Mather as a parent. Whether Dr. Cotton Mather was afraid to have him for so near a neighbour, or for some other cause, which is not known, through his influence Mr. John Webb was brought forward as a competitor, who was then chaplain at Castle William, now Fort Independence.

On the 5th of May, 1714, the house was dedicated. The two Mathers officiated in the ceremonies of giving the right hand of fellowship to the new church, and the prayers usual on such occasions; and Mr. Barnard preached the sermon.

On the 2d of August following, the church came to the choice of a pastor. At the first trial, the suffrages were divided between Mr. Barnard and Mr. Webb; the majority was for Mr. Webb. On a second trial, he had a unanimous vote; immediately after which the election was communicated to the congregation, who were convened in *another place*, and they "universally," as it is expressed in the record, concurred in the choice. An invitation was given to him on the 4th, and on the 27th of the same month, he, by letter, accepted the call. Mr. Barnard was disappointed; and used, many years after, jocosely to observe to Doctor Andrew Eliot, "that

he had gotten into his shop." He was afterwards minister of the First Church in Marblehead; lived to be eighty-five years old, and was a man most eminently useful.

The ordination of Mr. Webb took place on the 20th of October following. Dr. Increase Mather acted as moderator; Cotton Mather made the first prayer; the pastor elect preached. The moderator then read the church covenant,* which had been signed at a private meeting held at the house of Matthew Butler, on the evening of May 5th, after the dedication of the house. This covenant was now solemnly and publicly consented to by the brethren, with the addition of Mr. Webb. The usual question was then put to the church, to know if they now confirmed their choice; and to the pastor elect, if he renewed his acceptance; both which being determined in the affirmative, the moderator then gave the charge, Cotton Mather the right hand of fellowship, and the exercises were closed with singing and a blessing.

It had been previously determined to settle, in principle and practice, according to the platform of church discipline agreed upon by the Synod of Cambridge, in the year 1648; and as to the subjects of baptism, concerning which that is silent, it was also determined to follow the example of the church from which they were derived, viz. the Old North Church, from which they had been peaceably and regularly dismissed, and which had for many years practiced according to the method adopted by the Synod of 1662, in answer to the question handled by it, viz. "Who are the subjects of baptism?"—It was voted, at the same meeting, that the sacrament of the Lord's supper should be administered every four weeks. The first administration took place on the 28th of November, 1714.

In the year 1719, Mr. John Frizell, a merchant in Boston, presented a bell † to the society, which was in constant use until the meeting-house was taken down in 1802. It was of small size, say between three and four hundred pounds in weight. Its tone was unpleasant, which matter is not mended by the purchase of a new one.

There is nothing material upon record relating to the history of this church, until the year 1719. On the 13th of May of that year, it was voted, "that when it shall be conceived to be for the honour of God, and our own edification, to settle a colleague with the Rev. Mr. Webb, to assist in the carrying on the ministry, the following order shall be observed: 1st. The church shall go before and lead in the choice, according to the professed principles and practice of the churches in New England. 2d. Since the edification of the brethren of the

* Note D.

† Note E.

congregation is to be considered on such an occasion, we are willing that they should join with us in the call of a minister : That is to say, *after* the church have expressed their satisfaction with any particular person, we are willing that a major vote of the church and congregation *assembled together*, as is usual in country towns, shall determine whether the person, first chosen as aforesaid by the church, be finally settled in the pastoral office over us. And we all of us promise to make ourselves easy, and sit down contented by such determination ; and purpose by the grace of God to do so, *unless some weighty and conscientious reason or reasons oblige us to the contrary* : But upon this condition, that our brethren of the congregation are willing to act upon the same principles, and to submit to the same rules."

In a short time after, it was thought proper to settle a colleague with Mr. Webb. The 9th day of September following was set apart as a day of prayer ; the ministers of the town being invited to assist in the exercises of it, in asking a blessing and direction upon this weighty affair. It was also thought, by a major part of the brethren, "that considering the unhappy, divided state into which we are falling, and since we have had trial of the gifts of several candidates, it will be most for the honour of God and our own future comfort, to come to the choice as soon as the public and solemn exercises of the day shall be ended." Every one had liberty to bring in a vote for any person whom he should conscientiously think to be the most suitable person for the office, without any nomination of particular candidates. And in order to ascertain who shall be comprehended in the privilege of voting as members of the congregation, agreeable to the vote of the 13th of May last, it was agreed, "that all such persons should previously subscribe the following words, or others of the same import, viz. 'We, whose names are subscribed, having, for some time past, been constant hearers and contributors towards the support of public worship with the New North Church in Boston, do accept of the kind invitation of the brethren and members of said church, according to a vote of said brethren and members, passed May 13th, last, wherein they state that they are willing that their brethren of the congregation should enjoy the same liberty of voting in the next choice which shall be made of a pastor, that our brethren in the country towns in this province do enjoy upon similar occasions. And we do further hold ourselves obliged to use our utmost endeavours to sit down satisfied with the determination which shall be made by a major vote of the church and congregation together, in the choice which shall be proceeded to ; and to do our part for the future sup-

port of the ministry in the said church, so long as God in his providence shall continue us members of said congregation.’”

These conditions were duly communicated to the congregation. It is probable that many signed them, as there were a considerable number of the congregation who assembled to vote, as will appear hereafter; but no mention is made of it.

The 9th day of September was kept as a day of fasting and prayer. After the services the votes were taken; but lest there should be a breach upon the solemnities of the day, they were sealed up and not examined till the next day. On the morning of the 10th the church met, the votes were counted, and the Rev. Peter Thacher had thirty-four, out of forty-four votes, which had been given in. He was immediately invited to preach upon the next Lord's day.

On the 16th day of the same month the congregation met, by desire, in order to express their concurrence (if it might be) with the vote of the church. When called upon to bring in their votes, a paper was produced, signed by six members of the church and thirty-nine of the congregation, in which the church was charged with a *base design* of ensnaring them by the vote passed in favour of the congregation; “although it was done,” say the records, “purely with a design to please them, if possible.” They refused to leave this “memorial of their grievances,” as it was called, so that no explicit answer could be made to it. The other brethren then brought in their votes. They were forty-six in number, and all for Mr. Thacher.

The 27th of January was then appointed for the installation. The Old Church, the Old North, the Old South, the New South, the Church in Brattle Street, together with the First Church in Salem, the Churches in Cambridge, Dorchester, Rumney Marsh and Milton, were ordered to be invited to exercise such acts of communion on that day, as the solemnities of it may require. When this was passed, Messrs. Alexander Sears, Solomon Townsend, James Tilestone and John Waldo, styling themselves aggrieved brethren, handed in a paper, which they said was from the ministers of Boston, but which they afterwards confessed was only a copy of such parts of it as concerned this church. *It had no direction, nor was it signed in the hand writing of the ministers.* They then shewed another paper, which they affirmed to be *the original, but would not give that in*; and the church voted that the other should not be read. It was then requested that the original might be delivered into the hands of Mr. Webb, until he could take a copy of it. They refused to do it, and retired before half of the business of the day was *completed*.

Some queries naturally occur here, why the ministers of Boston should connect themselves with the aggrieved brethren,

and through them communicate with the only legal body concerned? and why they afterwards joined so unanimously in desiring that their churches might not be sent for to assist in the installation, which they did on the 20th of January, a few days before the day appointed for it? Why was a verbal message to that effect preferred to a written communication? And why was the only letter which they condescended to write, advising the convention of a council, withheld until the time previous to the installation would not admit of it? No satisfactory answer can now be given: For who could ever trace the labyrinth of priestcraft? It was then as perplexing, as it is in the present degenerate days. It was on the 15th of this month, that this last mentioned letter was handed to the church; five days previous to their verbal message. In it "they desired and advised that they would agree with the aggrieved brethren of the church and congregation, to refer our differences to the hearing and consideration of a council of churches, to be called for the purpose. After consideration, the brethren present concluded that, under existing circumstances, the proposal could not be acceded to; because, 1st. Our brethren, who conceive themselves aggrieved, had testified no desire of calling a council, although there had been the fairest opportunity for it. Therefore the brethren of the church could not see light to do it of themselves. 2dly. There would not be time for it, before the day would arrive which had been duly appointed for the installation. 3dly. That we had sent to and expected the presence of several churches by their elders and messengers on that day; and if those brethren had any thing to object against our proceedings, it was conceived that they would have given us notice of it in a seasonable, regular and brotherly manner, according as the word of God and our own constitution require in such cases."

At this meeting the Rev. Peter Thacher presented a clear discharge from the church in Weymouth, over which he had been the pastor, and an honourable testimony, which was received; and he was admitted to full communion with this church by a unanimous vote of the brethren present.

The day appointed to finish this business, January 27th, arrived. The church in Milton, under the care of another Rev. Peter Thacher, a relation of the candidate, and the church in Rumney Marsh, under that of the Rev. Mr. Cheever, were the only churches which afforded their presence and assistance upon this occasion. The council met at the Rev. Mr. Webb's house, which forms the corner of North Bennet and Salem Streets. The aggrieved brethren were assembled at the house of Thomas Lee, Esq. which is the house in Bennet Street next

to the Universal meeting-house, and was to be passed, if the council had used the common streets to get to the New North. A deputation from the aggrieved brethren* waited upon the council, with a remonstrance against their proceeding to business, which they wished to prevent peaceably, if they could: If that could not be done, they had resolved to prevent the council from going to the meeting-house, by force. Several papers were sent by this committee, containing the grounds of their opposition, which they requested might be considered with seriousness. But after debate it was resolved, that there was nothing offered or objected, which was of sufficient weight to prevent their proceeding to business. As going through the public streets was likely to produce confusion and uproar, Mr. Webb, after notifying the church that the council were ready, led them out of a back gate into Love Lane, now Tileston Street, and through an alley which opens immediately opposite to the meeting-house, and thus got quiet possession of the pulpit.

The house was nearly filled with a promiscuous multitude, among whom were some of the aggrieved brethren. These began to raise a clamour, and sent for the party at Mr. Lee's, who, in a tumultuous manner, ran to the house, forced their way into the galleries, and in a menacing style forbade the proceedings. Some among them were very unruly and indecent†—almost beyond credibility. Silence was repeatedly ordered without effect. The council at length determined to go on in the best manner they could. The Rev. Mr. Cheever then put the question to such members of the church as were present, who were about forty in number, whether they confirmed their call of the Rev. Mr. Thacher? which being passed in the affirmative, Mr. Thacher then publicly declared his acceptance of the invitation, adding, that he was resolved, by the grace of Christ, the great head of the church, to apply himself faithfully to the discharge of the pastoral duties to this church. Mr. Cheever then proclaimed "the Rev. Peter Thacher to be the pastor of the New North Church, *regularly* introduced to the charge."

The disturbances still continuing, the disaffected party were called upon to say what they wished for. One of them answered, "that the matters in dispute might be heard and considered by a council." The Rev. Mr. Webb and Mr. Thacher, with the members of the church, severally assented to the proposal. Mr. Thacher of Milton then made a prayer; the newly inducted pastor preached a sermon, prayed afterwards, and the assembly was dismissed with a blessing.

* Note F.

† Note G.

On the next day Mr. Webb sent severally to each of the disaffected brethren of the church, (in number nine or ten) to meet at his house, in order to adjust the business of convening a council. Four only appeared, and they refused to have any thing to do about it. Probably the plan of forming another church began to be contemplated.

Mr. Thacher thus became the pastor of the church. Being of an older standing at college than Mr. Webb, the latter gentleman conceded the right of seniority to him. The society suffered a very considerable loss in numbers and in property; but it was soon repaired, as Mr. Thacher and Mr. Webb were very popular preachers, and greatly beloved.

This matter has been minutely narrated, as it is one of the most singular transactions in the history of the New England churches. If contrary to the platform, the ministers ought to have met in council with their messengers, and there, in a dignified and solemn manner, borne their testimony against the proceedings of the church and the conduct of the candidate; and then to have refused to sanction them by assisting in the installation. But instead of that, we have seen them shrinking from what they claim as their sacred duty, and by a verbal message, begging not to be sent for; which was complied with, but very reluctantly, by the church, as the records testify. And what reason was given for their request? "*Lest it should cause uneasiness among the brethren of their churches.*" The dishonour they were doing to God, and the discredit they were bringing upon religion, were not mentioned, and probably not thought of.

Mr. Thacher was an ordained minister at Weymouth; he was beloved by his people and respected elsewhere. What methods were taken to dissolve his first connection, is not said. He was afflicted with the asthma, which was attributed to the local situation of that place. The air of Boston was more congenial to his health. His enemies affected to believe that his disease was not very alarming, till he was tampered with about changing his parish. This is probably incorrect. Although his parishioners were dissatisfied, he obtained a regular dismissal from the church *as a member*. But his opponents stated that his pastoral relation was never dissolved according to the platform. This may have been the case, and would have been a good ground to have made a stand upon, instead of taking the violent measures which they adopted.

They also contended, that there was illegality in the choice; or rather his friends were charged with unfair dealing. It must be recollected, that the terms on which the congregation were permitted to vote upon this occasion were, that *after* the

members of the church should have agreed upon a candidate, "we are willing that a major vote of the church and congregation, *assembled together*, shall determine," &c. &c. In the former case, when Mr. Webb was chosen, the suffrages of the brethren of the church were immediately laid before the members of the congregation, who were *assembled in another place*, and they confirmed the choice. There does appear to be some Jesuitism here; as it was giving the church a duplicate influence. It is probable the truth of the matter was, that the friends of Mr. Thacher were certain of a majority of the church, but not sure of a majority in the congregation. By uniting the two bodies they hoped to prevail. We shall see how the matter went on. The votes in the church were thirty-four for Mr. Thacher, and ten against him. When the question was proposed to the convention, there does not appear to have been a regular vote; but when called upon, there was produced a protest against the proceedings, signed by forty-five persons, viz. six of the church and thirty-nine of the congregation. These probably retired, as the records state, that the other brethren brought in their votes, which were forty-six, and all for Mr. Thacher. It was said, out of doors, that there were only forty-five voters, which made a tie; and that Mr. Webb, who acted as moderator, threw in his vote, which made up the forty-six. But the clause in their vote, wherein they engage "that they would sit down contented with the choice which should be made, *unless some weighty and conscientious reasons should oblige them to act contrary*," now came into operation, and eased their consciences.

This is bringing up old matters which have been forgotten. It is probable that, amidst the changes of a century, most of the present New North Society do not know that there ever was a Mr. Webb or a Mr. Thacher in office. But it will serve to shew to us the character of those days; and that the indulgence of the vindictive passions among christians is not of modern date; but that the devil did have some business, even among our pious ancestors.

The aggrieved brethren went off in bad humour;* among them, Alexander Sears, Solomon Townsend and Moses Pierce, three of the first associates. It is likely that those persons, who had been their advisers and supporters, expected they would return to the places from which they had before separated. If so, they were disappointed. They proceeded to the gathering of another church. In the plenitude of zeal, they first thought of denominating it the *Revenge Church of Christ*; but they thought better of it, and called it the New Brick

* Note H.

Church. However, the first name was retained for many years among the common people. Yet their zeal was great indeed, and descended to puerility. They placed the figure of a cock as a vane upon the steeple, out of derision of Mr. Thacher, whose christian name was Peter. Taking advantage of a wind which turned the head of the cock towards the New North meeting-house when it was placed upon the spindle; a merry fellow straddled over it, and crowed three times to complete the ceremony. Their house was situated at a short distance from the New North. It was a costly house for those days, being of brick, and handsomely finished. At this day, after an hundred years have elapsed, it remains apparently firm and in good order. Dr. Cotton Mather, faithful to them to the end, preached the sermon when the house was dedicated. How long the prejudices and animosities between the two churches continued, is not known. A sermon preached by Mr. Webb in the New North meeting-house, on the Sabbath after the death of Mr. Waldron, the first minister of the New Brick, shews that there existed a personal friendship between *them*. He died in September, 1727.

It has lately been published to the world, that "the New North people wrote with most moderation, *though clearly in the wrong*; while the advocates of the New Brick, *though on the right side*, lost all command of temper, and wrote with great heat and passion." This is a round assertion, but not correct in respect to the wrong and the right. In fact, however right they might have began, the whole concern were wrong in the end. The New North Church were right in choosing a popular man for their minister; they were wrong in persisting in their choice when it endangered the existence of the church. The dissentients were right in opposing the choice, as they could not conscientiously concur in it; they were wrong in indulging their passions, and in their violent proceedings to prevent the completion of the business by force. Mr. Webb was right in giving his sanction to the election of a man as his colleague, who was an honour to the profession; he was wrong in endeavouring to force him upon one half of his people, who would not sit under him as their pastor. Mr. Thacher was right in wishing to get a better parish; he was wrong in pushing himself into one, where one half of it did not want him. The little council were right in convening to assist in the installation; they were wrong in proceeding, when they were so small in number, and there was so serious an opposition. The ministers of Boston were wrong in desiring they might not be sent for. Mr. Webb was right in getting possession of the pulpit, as the council had determined to go on with the business; he was

wrong in smuggling the said council into the meeting-house, by running with them through a back alley. He ought to have taken the public street, and risked the consequences. The dissentients were wrong in beating their way into the house, and making an uproar. Mr. Cheever was wrong in declaring Mr. Thacher to have been regularly introduced into the office. Such a jumble of right and wrong, it is difficult to match. It seems to form a galaxy of blunders.

Application was made by Alexander Sears, Solomon Townsend, John Waldo, James Tilestone, Moses Pierce and Josiah Baker, aggrieved brethren, for a dismissal from their relation to this church, in order to embody themselves into a church, according to the rules and orders of the gospel, which was granted.

On the first day of July, 1720, this church agreed to set up the office of *Ruling Elder*, and elected Mr. John Baker, Deacon Caleb Lyman, and Deacon John Dixwell into it. The places of the two latter gentlemen were filled, on the 9th of September following, by Mr. Joseph Webb and Mr. Joshua Cheever. The ruling elders were publicly ordained, April 22, 1721; the two pastors laying on hands, while a charge was delivered, which was succeeded by a prayer. On the 21st of May following, the deacons were ordained;* the pastors and ruling elders imposing hands. This ceremony was also accompanied with a prayer and charge. On the 8th of May, 1722, Mr. Samuel Barrett was chosen to the office of a deacon. He was ordained with usual ceremonies, March 22d, 1724.

On the 24th of April, 1725, the society suffered a loss in the death of Elder Dixwell. "He was greatly lamented by all who knew his singular worth and abilities." His place was supplied by Deacon Samuel Barrett, December 8th, following. Mr. Ephraim Hunt succeeded him as a deacon, March 8th, 1726. They were ordained in their respective offices, on the 18th of August in the same year.

On the 13th of October, 1730, it was voted, "As this society has increased in numbers, so that accommodations cannot be afforded to many who desire to become members of it, that the meeting-house shall be enlarged, with a new roof over the whole, removing the pulpit and body seats; provided it can be done by the subscriptions for pews, payment being made in advance, of such a part (not less than fifteen pounds, old tenor) as a committee, to be appointed for the purpose, may deem sufficient; and the remainder, to the acceptance of the committee, as the work goes on. And no person shall possess his pew until the whole is paid for; that so the church may

* Note I.

not be involved in debt by the alteration.”* This was accordingly done and paid for as above directed. Before this time the pulpit, with the elders’ and deacons’ seats, were situated nearly in the centre of the floor; galleries and pews extended quite round the house; and the compiler has been informed, that it was customary for the preacher to turn to each part of the audience in succession, and make his particular addresses.

Numerous applications are recorded, where other societies have sent to this society for advice and assistance, in regard to divisions, ordinations and dismissions. A large part of them were attended to. Most of them being of the same tenor, it is needless to particularize: But one, being singular, shall be mentioned. It was from a council, (where or by what authority convened, is not noted on the records,) to consider of scandalous divisions, after repeated admonitions, which have existed in the First Church in Salem. It was requested that they would pass a sentence of *non-communion* with the said church, until a reformation should be seen. Being a matter of consequence, it was considered and debated at several meetings; and at length, on the 28th of February, 1735, it was voted to withdraw communion therefrom, until they shall have removed the scandalous offence given, in a christian manner. The offence is not stated on the records; but this vote had effect until October 20, 1745, at which time “the church cheerfully received them into charity and communion again, having received the satisfaction required.”

On the 24th of May, 1736, Peleg Wiswall, the worthy and faithful master of the North Latin School, was chosen a ruling elder to fill the vacancy caused by the death of Elder Barrett. He declined the office, with thanks for this testimony of respect. Deacon Joshua Cheever was then elected, and, together with Josiah Langdon, who succeeded him as deacon, was ordained on the 7th of August, 1737. This is the last instance of ordination to the office of elder or deacon in this church.

February 26, 1738, the Rev. Peter Thacher, senior pastor of this church, departed this life.†

It is not known what persons assisted the Rev. Mr. Webb in the services of the sanctuary, until May 28, 1739, when Mr. Thomas Prentiss and Mr. John Burt were invited on probation, three Sabbaths each. On the 9th of July following, it was voted to come to the choice of one of them as pastor. “But as the settlement of a minister is an affair wherein the honour of God and of our Lord Jesus Christ, and also the salvation of precious souls is most nearly concerned, it is the indispensable

* Note K.

† Note L.

duty of every church to introduce no man into the pastoral office, but one who, with other desirable qualifications, is sound in the faith of the gospel, and of a good conversation in Jesus Christ. It is therefore proposed, that the person, upon whom the lot shall fall, be strictly examined concerning his christian principles, both doctrinal and disciplinary. And also particularly to inquire into his christian conversation; and that the church do receive satisfaction in regard to the premises, before they fully confirm the choice." Thomas Prentiss was then elected, having fifty out of seventy votes. The pastor, the ruling elders, two deacons and three brethren were appointed to make the aforesaid examination. Whether the principles or practice of the gentleman were suspected, or the church members were desirous of evincing their own extraordinary orthodoxy, cannot be ascertained; but the committee were instructed, "Forasmuch as several important doctrines of christianity are vigorously opposed by Deists, Socinians, Arians and Arminians, and the faith of professors is in great danger of being perverted; the committee will particularly demand the most explicit confession of his faith; and invite him to preach one half of each Sabbath, until said committee shall make a report."

The brethren of the congregation, who had been for some time constant hearers with this church, and had contributed towards the support of the public worship of God, were invited to assemble on the 16th day of the month, in order to express their concurrence with the brethren of the church, if they shall think fit so to do, in the election which had been made, and as had been done on a former occasion. Ninety-three persons met, eighty-five of whom voted to concur.

At this meeting it was voted to ask the pastors of the Old North and New Brick Churches to preach alternately with the pastor of this church, upon the Friday evenings previous to the administration of the sacrament of the Lord's supper. This invitation was accepted by the pastor of the Old North Church, and the practice has been continued until the present time. The New Brick Church did not accept it. They afterwards did establish a similar lecture, without connection with any other church.

After the conclusion of the sacramental lecture on the 10th of August, the committee appointed to examine Mr. Prentiss reported a confession of his faith, which he had put into their hands, which was distinctly read; and the church voted, unanimously, that they were satisfied of his orthodoxy. He was desired to give a speedy answer to their invitation. This he complied with upon the next Lord's day. It was in the ne-

gative!!! He was afterwards one of the ministers in Charlestown.

On the 3d day of December following, Mr. Ebenezer Bridge and Mr. William Smith were each invited to preach for two Sabbaths; Mr. Daniel Rogers, one of the tutors of Harvard College, three Sabbaths after them; and Mr. Nicholas Gilman three Sabbaths after him. When these gentlemen had completed their several terms, Mr. Bridge officiated for twelve Sabbaths; then Mr. Rogers and he supplied the pulpit eight Sabbaths more, and then Mr. Rogers three Sabbaths. The 15th day of this month was appointed for coming to the choice of a pastor; and the brethren of the congregation, under similar qualifications as in the last election, were to be indulged on the same day, in regard to their concurrence. The vote was taken at the appointed time. Mr. Rogers was chosen by a considerable majority, and the vote was sanctioned by the congregation, who immediately withdrew, and left the church to proceed in the business. The ceremony of the examination, as in regard to Mr. Prentiss, was to be observed, and the choice not to be final till the church should be satisfied as to his soundness in the faith. The pastor, elders, deacons and four brethren were to make the examination, and were to inform Mr. Rogers of his election. This gentleman was then preaching from place to place as an itinerant, and delayed to give an answer. On the 11th of Feb. 1740—1, it was ordered that particular notice should be given to him of the uneasiness which this delay had excited, and to request a speedy answer. To this he replied by a letter, wherein he set forth, "that he did not see that he had a clear call *immediately* to take upon himself the pastoral charge. Therefore, if a positive answer was insisted upon, it must be in the negative. But forasmuch as there is a very remarkable outpouring of the Holy Spirit upon many parts of this land at the present time, especially upon young people in this town, and upon this church particularly; he is willing, if desired, to assist in the work of the Lord, and so to wait for a full discovery of God's will." This was communicated to the church, who agreed to his proposal. On the 22d of July, the committee informed the church that they had again conferred with Mr. Rogers relative to the call he had so long ago received, but could not obtain a more satisfactory answer. The question was then put, whether they were willing that he should continue to preach upon the same terms that he has done for some time past, and it passed in the negative. He was requested to preach the next Lord's day, and Messrs. Andrew Eliot and Joseph Hillyer on the two which should succeed. On the 18th of August, Messrs. Eliot and Hillyer were

invited to preach alternately, until the church should see fit to provide for the further supply of the pulpit. On the 2d of November Mr. Eliot was desired to preach for eight ensuing Sabbaths; and when they had passed, for two more. The 11th day of January, 1742, was set apart for the choice of a pastor, and the congregation were desired to convene in the afternoon of the same day, to receive information of the result of the meeting, and give their concurrence, if so it might be. The votes were given on that day, and before they were examined, the members were requested to express by a hand vote, whether they would be contented to sit down under the person, who should have the majority, on whomsoever the lot might fall. This was agreed upon with only one dissentient, a Mr. Lately Gee, an influential, though blind man, and a zealous friend of Mr. Eliot, who had sixty-three out of eighty-two votes. A committee, consisting of the pastor and officers of the church, with three brethren, were chosen to examine the candidate according to the established rule, who were directed not to receive an affirmative answer until the brethren should be satisfied as to his sentiments and belief. At four o'clock in the afternoon, a communication was made by the church of their doings, to eighty members of the congregation, who had met together, and who confirmed the election; seventy-two votes being given in for Mr. Eliot. A compliment is paid to him on the records, by noting, that "no one present expressed any, the least uneasiness at the transactions of the day."

Mr. Eliot sent his confession of faith on the 21st of February, 1742, which was distinctly *read to the church after the congregation was dismissed*, and was accepted. On the 28th, his acceptance of their invitation was announced. He was ordained on the 14th of April following. The churches who assisted in the ceremonies were the Old Church, the Old North, the Old South, the Church in Brattle Street, the New Brick and the First Church in Cambridge, of which Mr. Eliot was a member, and from which he had been regularly dismissed with recommendations. Mr. Eliot preached the sermon, which was printed.

On the 6th day of December, 1742, Messrs. Samuel Grant and John Barrett were chosen deacons; one of them in the place of Deacon Josiah Langdon, deceased; to whom the other succeeded, is not known. And in September, 1743, Mr. William Parkman was elected as a ruling elder, but was not ordained. He was the last person who filled that office. He died in the country, in 1775 or 1776, while Boston was blockaded, and had arrived to a very old age.

Before the settlement of Mr. Eliot, church discipline had been exercised with a liberal hand. The crying sins were intemperance, fornication, (sometimes called scandal,) and contempt of the church, with disturbances in religious assemblies. Many members were suspended, and many were restored again, upon confession and repentance. In some cases of obduracy and contumacy, excommunication was resorted to. *After this time, people grew better*, or the instances of criminality were not so regularly recorded as in former days. But in June, 1747, a new matter of complaint was brought against several brethren and sisters, viz. 1st. That some, absenting themselves from our communion, had gone over to the Church of England; others, renouncing their infant baptism, had joined the Baptist Church. Whereupon it was voted, "That this church will no longer consider them as members with us; and therefore are freed from the obligations of care and watchfulness, under which, hitherto, we have held ourselves towards each other."

The expenses of supporting the ministers had been defrayed by a voluntary contribution made every week. The deacons used to stand in their seats with boxes, while such contributors as sat on the lower floor of the meeting-house left their pews, and, in a certain established order, passed by the deacons, and threw in their mites. They then marched round the house and resumed their seats. Those in the lower galleries came down next and went through the same ceremonies. Finally, those in the upper galleries. From long habit, no confusion took place; but it took up much time; the contributions often fell short, and frequent calls were made upon the generosity of the members of the society, to make up deficiencies. It was therefore voted, on the 14th of December, 1749, that a committee should be chosen to assess the pews in a sum sufficient to defray all the expenses of the society that could be calculated; and that they take into consideration the circumstances of the occupants, as well as the situation of the pews. This did well enough at the time; but as the occupants changed it was necessary to alter the rates, which seldom were satisfactory, and caused altercation and uneasiness.

On the 16th of April, 1750, the Rev. Mr. John Webb, senior pastor of this church, died. Mr. Eliot preached an appropriate sermon on the next Sabbath, which was printed. He was now sole pastor. The church resolved to request him to attend to the duties of his office alone, for the present, and no colleague was ever united with him. His strong habit of body and vigorous mind enabled him to go through the whole with-

out fatigue. His salary was suitably augmented in consequence of this additional duty.

About this time Mr. Nathaniel Holmes presented a large and elegant Bible in folio, to the church, and after thanks were returned to him for this acceptable gift, it was voted, that the pastor be desired to read such portion of the scriptures in future, as he may think proper, between the first prayer and the singing before the sermon, both in the forenoon and afternoon. This practice has been continued.

Other alterations were now and soon after introduced, some of which evinced an increase of liberality in sentiment, highly to be commended. For instance, it was agreed, that when it shall be permitted by God, that any of our brethren or sisters *shall fall into scandal*, and there has not been a continuance in criminality, any person, who may be disposed to make a confession thereof, shall do it after the congregation is dismissed, before the brethren of the church, and shall then be restored to its charity. It had heretofore been done before the whole assembly, the person standing up in full view, all the congregation being seated, while the minister read the confession. In the earliest settlement of the country, females were obliged also to wear a white sheet over them, while it was reading. Also, that two members, who are not in full communion, might be admitted into the standing committee for managing the temporal affairs of the society. Before this the whole committee must be church members. This alteration caused much debate, but passed, November 11, 1752. Alexander Sears and Jonathan Snelling were the first who were chosen. The first gentleman was probably a son of one of the seceders from this church, when Mr. Thacher was installed. Mr. Samuel Holland was chosen a deacon at this meeting.

A proposal was made at a meeting on the 14th of April, 1755, to exchange the New England version of Psalms, which had always been used in singing, for one more modern. It was opposed at several meetings, and caused much debate before the church would consent to it. But on the 27th of May, it was voted to exchange; and on counting the votes, there were forty-six for Tate and Brady's version, and eight for that of Dr. Watts. Mr. Peleg Wiswall, the pastor, Elder Parkman, and Deacons Grant and Barrett were chosen to oversee a new edition of those psalms, and to select as many hymns as they may think proper, and from such authors as they may approve, to be added as an appendix. The pastor was the principal agent in this business. The number of these hymns was seventy-six; and these, together with additions made by other societies, from time to time, have been usually printed with

that version of the psalms, to this day. It has been said that a collection was made and published many years before this. It may be so, but the editions probably are out of print. The compiler has not been able to obtain a sight of any one. The New North collection was chiefly copied from Dr. Watts's works.

Soon after this, it was voted, that the practice of reading the psalm or hymn line by line, at the time of singing, should be abolished. This caused great uneasiness, and several meetings were held before the motion obtained. It was finally carried, fifty-one to twenty-one. Four weeks were allowed for a continuance of the old practice, before the vote should take effect.

In August, 1763, a subscription was opened for raising a sum of money sufficient to defray the expense of new sashing and clapboarding the meeting-house; also to build a tower, and raise a steeple upon it. Much generosity was displayed upon the occasion; so that it was not necessary to collect the whole of the sum subscribed. Several of the most wealthy members of the society, who did not conceive that a sufficient sum could be collected for the purpose, had pledged themselves to make good the deficiencies. As it turned out, they paid nothing towards the improvements. This excited a party, which subsisted as long as the individuals lived; the spirit of which was continued long after the cause of it was forgotten.

During the time we have gone over, this church had often afforded assistance in councils for advice, ordinations, &c. as has been observed before. The Rev. Mr. Webb, with Doctors Increase and Cotton Mather, in the year 1718, had performed the principal services, when the Rev. Elisha Callender was ordained over the Baptist church in Boston. He was succeeded by the Rev. Jeremiah Condry, in 1739. The New North Church were not invited to his ordination; but the ceremonies were performed by Rev. Mr. Gray and Mr. Hooper of Boston, Mr. Appleton of Cambridge, all Congregational ministers, with Rev. Mr. Callender, Baptist minister in Newport, who preached the sermon. Mr. Condry resigned his office in August, 1764, and in January, 1765, the Rev. Samuel Stillman was installed over the same church. The New North, with other Congregational churches, were invited to perform the duties of installation. Mr. Eliot was desired to give the right hand of fellowship. It is understood that Mr. Stillman's predecessors had not been strenuous in requiring re-baptism by immersion as an absolute and indispensable qualification for a participation of the sacrament of the Lord's supper. Before Mr. Eliot consented to assist in the installation, Mr. Stillman gave him satisfaction in regard to this circumstance,

and he gave him the right hand.* The privilege being refused to some persons of good lives and conversation, Mr. Eliot called upon Mr. Stillman for explanation, and was informed, that though perfectly willing himself to their admission, yet he was overruled by the members of his church. This must be admitted as a fact, as no one could ever impeach his veracity. But Mr. Eliot was not satisfied, and it caused a coolness in their future conduct towards each other. Mr. Stillman altered his sentiments afterwards, as we may judge from his practice. The concessions which he made previous to his installation, did not give satisfaction to his brethren; and after Dr. Manning was settled in Providence, he insisted upon Mr. Stillman's accompanying him to Mr. Eliot's house, in order to examine into the matter. Mr. Eliot refused to answer Dr. Manning's interrogatories, unless some other persons were present. The late Rev. Dr. Lathrop, who gave this information to the writer, was sent for, and attended. Dr. Manning asked, "Did Mr. Stillman agree to admit persons to his communion, who had not been baptized according to the mode practised in the Baptist churches?" Ans. "Yes, he did." Mr. Stillman then asked, "Was there not some qualification annexed?" "No, Sir," Mr. Eliot replied, "and if you had not given me the most perfect satisfaction, I would have had nothing to do with your installation." Dr. Manning had a number of interrogatories written, but the examination proceeded no farther. Although there had been very little intercourse between them, Mr. Stillman visited Mr. Eliot once during his last sickness. They held a very social conversation together, and took an affectionate leave of each other. Mr. Stillman ever after, in public and private discourses, spake of Mr. Eliot with great esteem and respect, and was particularly gratified in repeating the circumstances of this last interview.†

An occurrence took place about this time, which it may not be improper to mention. A black woman applied to have the ordinance of baptism administered to her infant child. The slavery of that unfortunate race of men was then common in this part of America. Among the abuses to which it gave rise, was that of denying to them, in many instances, the privilege of contracting their marriages according to the laws of the land. The simple assent of the masters and mistresses of slaves was all the ceremony deemed necessary for them to become man and wife. This was the cause of much irregularity among them. In this instance, the master of the black husband would consent to no other mode of marrying. The wife had always behaved correctly, had made a profession of religion, and been

* Note M.

† Note N.

baptized. The parties had evidence of the consent of their masters and mistresses on both sides, that they might contract themselves together, and of their subsequent good behaviour. Being a new case, it caused some debate, but was finally decided in favour of the baptism of the infant; and at the same time it was voted, that hereafter all other black children, being under similar circumstances, should be entitled to the same privilege.

It was rarely, if ever, permitted to administer this ordinance in private houses, unless in cases where infants were supposed to be near unto death. Mr. Jacob Cheever, who had been propounded to this church, in order to his making a profession of religion previous to receiving the ordinance of baptism, requested the pastor to administer the same to him at his own house. He was very sick, and there was not a probability that he would ever be able again to attend public worship. The pastor, therefore, gave notice to the church, in Sept. 1770, that he should comply with the request, if there was no objection on their side. There being none brought forward, he proceeded to baptize Mr. Cheever, after having admitted him to covenant relation. But the ruling elder and the deacons were sent with Mr. Eliot, to give a sanction to the ceremony.

It was made known, that brother Thomas Williston was desirous of having a child baptized, which he had adopted. This was permitted, under a solemn engagement, that the child should be brought up in the christian faith.

Another innovation upon ancient customs was made on the 16th of May, 1773, viz. The candidates for full communion had been required to present to the church a relation of the time when, and the manner in which they had been wrought upon, and the experiences they had had during their religious course. This was read *before the members of the church*, nominally, but in fact before the whole of the society; as curiosity prompted most of the congregation, especially of the softer sex, to tarry, in order to hear what they had to say upon the matter. It had become a mere form, and was said to prevent many from joining the church; so that the pastor, thinking there was no direction in the scriptures therefor, recommended that it should not be required; but if it should be the desire of any persons to make such relation, the church will attend to it. A public profession of Christ, however, was still to be made, by assenting to the covenant in use in the church.

Age and bodily infirmity being plead by Deacon Samuel Holland, as reasons for desiring to be relieved from an attendance upon the duties of his office, the request was so far complied with as to relieve him from performing any duty. But

he was desired still to continue his relation as a deacon, and Mr. Gibbins Sharp was elected as an additional deacon. Mr. Holland lived more than twenty years after this arrangement, and became the oldest man in the town. He was confined to his house, nearly the whole time, by bodily indisposition.

An additional evidence of the increasing liberality of this church was also shewn, by the admission of Mrs. Mary Symmes to all the privileges of a member, without any formality. She was a native of London, and brought up in the communion of the Church of England. Having married a Bostonian, she had removed to this town, and was desirous of worshipping with this church, which she did for a number of years.

The year 1775 forms an epocha in the history of this church, as well as in the great scale of the history of this nation. Before this time, the largest congregation in the town was assembled in the New North meeting-house. The north part of the town now became greatly depopulated. The houses were principally old wooden buildings, and many of them were demolished for fuel during the winter of 1775—6; among them the venerable Old North meeting-house. Great numbers of the inhabitants were permitted to retire into the country; and many of them never returned. A large property was left by them to the mercy of the British garrison. Some chose to stand by their property, others were not suffered to leave the town. Among these was Dr. Eliot. Most of his family were sent into the country; and he expected soon to join them. But this liberty was refused to him, probably through the influence of the selectmen and others in the whig interest, in order to keep up the worship of God in the Congregational way. Most of the ministers of that persuasion were fortunately absent, when hostilities commenced; and all communication between town and country was cut off by the provincial troops, after the rout of the British army on the 19th of April. Dr. Samuel Mather and Dr. Eliot were the only Congregational ministers left in the town, excepting at the southern extremity, where Dr. Mather Byles officiated, who, being in the tory interest, was neglected by most of the inhabitants, although he performed service for some time in one of the central meeting-houses. The New North was opened every Lord's day during the blockade, and was decently filled with hearers. A small congregation assembled at Dr. Mather's, and another at the Second Baptist meeting-house, then under the care of the Rev. Isaac Skilman. Mr. Stillman of the First was absent. Doctors Mather and Eliot kept up the Thursday Lecture, while it was convenient, but after some time closed it. The Episcopal churches were constantly opened, and attended by such of

the tories and refugees from the country as chose. Many of the Episcopalians in Boston were friends to the royal government. After the town was evacuated, the ancient establishment of Thursday Lecture was immediately revived. Dr. Eliot delivered an appropriate sermon on the occasion, in the First Church, at which service General Washington and the principal officers of his army gave their attendance.

Although Dr. Eliot received a decent civility from the governing party, and unbounded affectionate regards from the whig inhabitants during the blockade, his situation was irksome to himself. The distresses of his native town; the destruction of a considerable part of it; absence from his tender connections and most intimate friends; disappointed expectations of joining them in the country, and the constant apprehensions of an attack of the town from without, wrought upon his mind, and produced an evident alteration in his health and in his disposition. He became timid and despondent. Sometimes he would console himself with a hope that the time of his confinement was a useful part of his life, as his continuance in town afforded comfort and satisfaction to many who were confined with him, and they ever spake of it with great thankfulness. A considerable number of them sat under his preaching as long as he lived.

We return to our notices. In November, 1776, Capt. Samuel Barrett and Capt. John Simpkins were chosen deacons. This was done at the desire of Messrs. Grant and John Barrett, whose age and infirmities rendered them incapable of performing their duties. They did not resign; so for a time there were six deacons in office.

Dr. Mather Byles having rendered himself unpopular by his adherence to British principles, his people would not suffer him to preach after their return. The church laboured under great difficulties. At length they invited Mr. Ebenezer Wight to take the pastoral charge over them. He was at a loss how to act, and prudently asked advice of the Association of Ministers; and they were as much at a loss to determine what advice to give. No desire was expressed by that church to call a council, having no specific charges to make against the doctor. He had never been dismissed; therefore there was no vacancy. He had not been active in political affairs; and the chief objection against him seemed to be, that he had indulged himself in a natural vein of low wit and ridiculous punning, which destroyed their respect. In February, 1778, they determined to proceed in their own way, and not to consider Mr. Wight as a colleague pastor. They invited the neighbouring churches to assist in his ordination. Dr. Eliot, ever circumspect, obtained a vote of

his church, "that they would assist, provided a majority of the other churches, who were invited, would be willing to do so." This was the case, and the Rev. Mr. Wight was ordained accordingly, the doctor and messengers of his church being in the council.

The last public act in which he was engaged was in June 1778, when Mr. John Clarke was ordained at the First Church as colleague with the venerable and learned Dr. Charles Chauncy.

Dr. Eliot died on the 13th day of September following. This caused the first complete vacancy in this church since it was gathered.

The doctor's memory has been held in great veneration. An upright, honest man he was. "The esteem of the wise and the good he certainly had." In principle he was what has been styled a moderate Calvinist. The doctrines laid down in the "Assembly's Shorter Catechism" he held in high estimation. These he inculcated zealously upon the youth of his congregation, and upon his children, as long as he lived. That part of the clergy, who style themselves the liberal clergy, now take pains to disseminate an opinion that he was an Arminian. Upon this the writer does not pretend to decide; but thinks it is incorrect, or that the doctor himself did not know it; or peradventure these gentlemen are not competent judges. The creed commonly called the Apostles' he assented to, with the exception of that part, which affirms that Christ descended into hell. For this he did not think there was scriptural authority. This part he taught his children to leave out, when they repeated that and the Lord's prayer to him, after catechising them, which was his constant practice every Sabbath evening; and he advises, in one of his printed sermons, that it should always be left out. About the time of his settlement it was supposed by some, that he favoured the doctrine of the New Lights. But they would not acknowledge him; and Andrew Crosswell, then one of their zealous apostles, at a lecture held at Charlestown on the evening before his ordination, prayed fervently for a church, which was to have an unconverted man set over them on the next day. If he was so inclined, he fully got over it, and was a warm opposer of Davenport, Hobby and other itinerants. He thought Whitefield a good man, and attended his preaching, especially on his last visit. But he disliked him as being an enthusiast, and was fearful that he would do injury, by diverting people from their business several times in a day, to attend upon his lectures. He frequently remarked, towards the close of his life, that the zealous upholders of these fanatics had turned out vagabonds.

In the pulpit he was a favourite. His discourses were plain and practical, seldom on controversial points. They were delivered without action, but with a pathos and solemnity that commanded attention. He always used notes. His tone of voice was bold and positive, as though he would not be contradicted. Nor indeed did he bear contradiction tamely out of the pulpit. Over an highly irascible temper he had acquired a remarkable command. When he felt his passions rising, he would retire by himself, till he had controlled them. His influence over his parishioners was great; so that, although there were a number very inimical to him, yet he never was openly opposed by them. They, out of derision, used to style him POPE. Others there were, who disapproved of his prudence in party matters, especially in politics. On no account would he introduce them into the pulpit. One of the maxims, which he urged upon those of his sons who went into the clerical profession, was, "When your parishioners are divided in sentiments, enjoy your own opinion and act according to your best judgment; but join neither as a partizan." This circumspection acquired for him the name of *Andrew Sly*.

As a politician, he was a firm friend to the rights of his country, and opposed to the claims and measures of Great Britain. So early as the year 1767, in a letter to Dr. Harris, a corresponding friend in that country, he thus expressed himself: "If the measures of your government are not changed, depend upon it, the colonies will be precipitated into a contest for which they are badly prepared, but which will terminate in their independence upon the mother country. This event must take place, in the course of nature, before a great many years are passed." In a sermon which he preached before this date, viz. at the general election of counsellors for the province, in the year 1765, his sentiments on government were openly displayed. They were looked upon at that time as political heresy, though now the same ideas are conceived to be self-evident propositions. The sermon was reprinted in London, and introduced him to the acquaintance of that flaming commonwealthsman, Thomas Hollis, Esq. of that city, who immediately opened a correspondence with him, which continued uninterruptedly until the death of the former. Dr. Eliot received many benefactions in books, &c. from Mr. Hollis while he lived, and was handsomely remembered in his will.

For a number of years, Dr. Eliot was suspected to be a friend to the measures of Great Britain, and called a tory. Lieutenant Governour Hutchinson was his near neighbour, and they were in close friendship together. He was fully persuaded of the lieutenant governour's attachment to the interest of the

country, of his integrity and of his piety. He had been shewn letters addressed by the lieutenant governour to the men in office in England, in which he warned them against coercive measures against the colonies. When the real correspondence was by some private means obtained and published here, Dr. Eliot supposed it to be a forgery; but the letters were avowed by the lieutenant governour. This warped a confidence which had before been implicit. In a short time, Hutchinson was appointed to the first office in the government of the province. He then removed to the middle of the town, and their future intercourse became much circumscribed. The impression of toricism soon wore off.

Mr. Eliot was always a zealous opposer of African slavery. Many people in Boston had slaves for their family servants. Soon after his marriage, a sum of money was subscribed by his friends, sufficient to buy a black boy for him; but he declined the present, unless he might be permitted to put him as an apprentice to some business, when he should be of a suitable age; and at the termination of his apprenticeship, that he should be a free man. These conditions not suiting the gentlemen, the matter was dropt. He did not live to witness the abolition of slavery in this commonwealth.

To Harvard College he was devoted; was a member of the corporation from the year 1765, and spent much time in attending to its interest. After the death of President Holyoke, he was urged to take his place. The attachment he bore to his people caused him to decline an election. After the resignation of President Locke, who succeeded Holyoke, he was actually chosen into the office, contrary to his earnest request. For the same reasons he refused it. During the presidency of Dr. Samuel Langdon, he was director general.

As a friend and companion Dr. Eliot was sought after. Although his avocations were many, he husbanded his time in such a manner, as allowed him opportunity to visit among his parishioners more than any other minister in the town. He had also a very extensive acquaintance out of his parish, was introduced into the polite circles, and to most of the strangers of distinction, whom business or curiosity led to visit Boston—always cheerful and entertaining in conversation, abounding in interesting anecdotes, yet never descending to levity. In his last years, his most intimate friends were among the younger part of society. He was a fine classical scholar, and his acquaintance with most subjects of literature made him welcome among the learned.

In the early and middle part of Dr. Eliot's life, he entered with spirit into the plans adopted for christianizing the Indians

of our country. He was a member of the society established in London for that purpose, and one of the first commissioners nominated by a similar society in Scotland. He was also active in procuring subscriptions for such a society in Boston; the bill for the establishment of which, after having passed the two houses of the Legislature, was negatived by Gov. Bernard. So great was his enthusiasm in this business, at one time, that he would have permitted his third son, then a lad, to have gone into the Indian territory to acquire the language, preparatory to becoming a missionary; but was persuaded to give it up. His correspondence with the missionaries was very extensive, and his attention to their interest unremitted. Yet, in the letter above quoted to Dr. Harris, he says, "I have spent a great deal of time, and been witness to the expenditure of vast sums of money for this purpose, and have at last the mortification of seeing that it has been to no advantage; no sort of good has been derived from it." Thus future writers will probably have to complain in regard to the exertions which are now making to spread the gospel in foreign parts, among pagans and Mahometans.

Although Dr. Eliot was one of the zealous opponents to the establishment of Episcopacy by law in this country, and to the introduction of bishops under the Church of England; yet, when the British troops, and such of the inhabitants as were attached to the royal government, were preparing to leave the town, being informed that Mr. Samuel Parker, (afterwards Bishop Parker,) who was assistant to the rector of Trinity Church, was making ready to go with them; he called upon him while he was packing up his library, and, with true christian candour, represented to him the destitute situation in which the Episcopalians would be left, who should remain in this country, as all their ministers were about leaving Boston;—that although it might be prudent for the elder gentlemen to go, who had shewn their opposition to the sentiments of the people, that he was a young man, who had done nothing to render himself obnoxious, and would be perfectly safe;—that it was a duty which he owed to that part of the community, to stand by them;—and finally prevailed upon him to tarry; a circumstance which that highly respectable divine always acknowledged with gratitude, and made a particular mention of, in a funeral sermon which he preached at Trinity Church, upon the Sabbath after the doctor's decease. A part of this sermon was published in the newspapers of the day.

Many of the society turned their eyes towards Dr. Eliot's fourth son, Mr. John Eliot, as the successor of his father. A number of those who were inimical to the doctor were then in

office in the society. They openly opposed him. From the numerous funeral sermons preached upon that event, they selected one which was delivered by the Rev. Peter Thacher of Malden on the day of the doctor's decease, and printed it. As if they had determined to visit the iniquity of the father upon the children, not one of them was presented with a copy of it, and the only one at that time in the family was given to the widow by Capt. John Simpkins, one of the deacons. The society had been at considerable expense in putting the female part of the doctor's large family, and the youngest son, who was a lad, into very handsome mourning. But this was done by a vote of the society at large, who were always devoted to the family. They also continued his salary to the widow (deducting the expense of supplying the pulpit) for a considerable time. The opposers of Mr. John Eliot affected to look towards Mr. Thacher as their future minister. He was a very popular man, a warm friend to Mr. John Eliot, and if any overtures were privately made to him, they were not acceded to. The pulpit was supplied by various candidates till the 13th of May, 1779. It was then voted that Messrs. John Eliot, William Greenough, Jonathan Allen and John Prince should each be heard a certain number of Sabbaths on probation. The last gentleman declined the invitation; the others officiated. On the 22d of August it was determined to come to the choice of a pastor on the next day; and they requested such members of other churches as were constantly in the habit of attending communion with them, to join in the election. They met accordingly, and Mr. Eliot had thirty-one out of forty-four votes. The congregation met on the 29th, and concurred in the choice, Mr. Eliot having eighty-four out of eighty-nine votes. At this time no other qualification was required of the members of the congregation, than being of lawful age and constant attendants on public worship with this church. Mr. Eliot presented a dismission and recommendation from the church in Dedham, and was admitted a member of the New North; also a confession of his faith, which was accepted.

It was by the persuasion of his friends, and with the advice of many ministers in and out of the town, that Mr. Eliot was induced to accept the call; but it was with great reluctance. He could have been settled more to his own mind. He was aware of the invidious reflections to which he would be subject in settling with a society in which he had been brought up, and as successor to a man of his father's established reputation. In fact his engaging in the clerical profession was always in opposition to his own wishes. He had seen how very precarious is a dependence upon the affections and regards of a people towards their minister. Of this he had some experience himself after-

wards. His mild and conciliating disposition reconciled those of his opponents who remained in the society; only four or five of whom broke off from it. He gave his answer on the 10th of October, and was ordained on the 3d of November. The Rev. Andrew Eliot of Fairfield, in Connecticut, his eldest brother, preached the sermon; the other exercises were performed by Messrs. Haven of Dedham, who made the first prayer; Dr. Cooper of Boston, (who was moderator of the council) gave the charge; Simeon Howard of Boston gave the right hand of fellowship, and Ebenezer Thayer of Hampton concluded with prayer. The churches of those gentlemen, the First Church, Dr. Mather's, the church in Hollis Street, the New Brick, the Old and New South, the church in Dover, under the care of Rev. Jeremy Belknap, and the church in Malden, under Rev. Peter Thacher, formed the council.

It may not be an unpleasing digression to note the salaries of the several ministers, as established at different times in this society. As they always had a sufficient sum allowed to support them handsomely, it will serve as a clew to trace the depreciation of money for more than a century past. The salary voted to Mr. Webb, at his settlement, was one hundred and four pounds, and wood for his study. This was about twelve years after the first emission of paper bills of credit, called afterwards *old tenor*. Mr. Webb had in addition to it twenty-five pounds to pay for an assistant. The depreciation it had suffered at the time, taking silver money as the standard, cannot now be ascertained; but taking this first sum for a standard, we shall see its decline hereafter. Mr. Thacher's first salary is not set down in the records. In 1728 a grant was made to each of the pastors, of twenty-five pounds, in addition to their salaries. In February, 1730—31, and in February, 1731—32, there was a contribution made in order to give the ministers a more comfortable support. The amount of either is not known. Afterwards, the sum of five pounds per week, equal to two hundred and sixty pounds per annum, was voted to each of them. In 1737, it was augmented to six pounds and ten shillings, or three hundred and thirty-eight pounds a year; in 1738, to seven pounds and ten shillings, viz. three hundred and ninety pounds a year. This sum was continued to Mr. Thacher's widow, after his death, till all the Boston ministers had preached.

When Mr. Andrew Eliot was settled, in 1742, his salary was fixed at fifty pounds sterling per annum, say two hundred and twenty-two dollars $\frac{2}{10}\frac{3}{10}$ in silver. The dollar being then reckoned at forty-five shillings, old tenor, it was equal to five hundred pounds, old tenor, per annum. In 1747, the salary

was raised to forty shillings sterling per week, equal to four hundred and sixty-two dollars $\frac{23}{100}$ per annum; the value of a dollar being then at the same rate. There is no account of the time when, or in what proportion the salary was afterwards raised. For some years before his death, it was nearly six hundred and thirty-six dollars. Old tenor bills had then stopped; but the dollar, as money of account, had not altered numerically. Fire wood was always found, in addition to the several ministers' salaries, and to Mr. John Eliot's was to be added the rent of a house after he should be married. His salary was to be the same as was given to his father in his latter days. The money then in circulation was the old continental bills, for which there was no time of redemption stipulated, and no resources to be applied for that purpose. It was therefore in a state of constant depreciation. To guard against his suffering from that circumstance, Mr. Eliot's salary was to be adjusted according to the quantity of wheat reckoned at five shillings the bushel. Had he insisted upon a literal adherence to this rule, his income, during a great part of his life, would have been very large. He was urged to do so by some brethren of the cloth. This he declined, under a consideration that it had been complied with according to its meaning; which was, that he should not suffer by being obliged to take a depreciated currency. The society never required to be prompted to raise his stipend. They always took into consideration the increasing price of the necessities of life, and either by raising his salary, or special grants, from one hundred and fifty to two hundred dollars, always afforded to him a comfortable support. Proposals for these were always made unknown to him, and there was never a dissenting voice to their adoption. While the new meeting-house was building, these grants were suspended; but after his decease, the sum of five hundred dollars was given to his widow to make up for them. In the year 1794, his salary was raised to fifteen dollars per week, equal to seven hundred and eighty dollars annually. After the new meeting-house was completed, there was a further augmentation of five dollars per week, which made his salary equal to one thousand and forty dollars a year, at which it continued as long as he lived.

All the pecuniary concerns of the society had been under the controul of the standing committee, who left them to the oldest of the deacons as treasurer. No statement of them had been laid before the society. The cash received had been disbursed as the committee directed, or as the treasurer thought best. In the year 1776, when the society became organized anew, after the departure of the British garrison and their adherents; the deacon, who had for many years been in the

office of treasurer, was about resigning it. A committee, consisting of Ezekiel Goldthwait, John Langdon, John Ronchon Sigourney, Benjamin Burt and Harbottle Dorr, was appointed to examine the books, and make a report of the situation of the society. They attended to the business and made a return, "That they had gone back to the year 1755;—that although some pages had been cast up, and vouched as correct by a committee, yet there had been no settlement;—that large sums were due from the proprietors of pews, for taxes and assessments, and also a very considerable sum from the subscribers towards building the tower and steeple; all which ought to have been collected, and probably might have been at the time, but which would now be entirely lost *from negligence*;—that according to the accompts exhibited, there was a balance unaccounted for, of seventeen pounds, fifteen shillings and six pence, to credit of the society, and that the standing committee may possibly know how it has been disposed of." This was a curious way of easing off the treasurer, who vowed he had none of their money. But what was more curious still, immediately after accepting the report, it was voted, "that the thanks of the society be given to the good deacon for his long and *faithful services* as treasurer." Annual committees have been since chosen, who examine the accompts and their vouchers; in consequence of which, they are kept with correctness and care. Mr. Moses Grant, afterwards deacon of the church in Brattle Street, was then chosen treasurer, and held the office several years. Deacon Simpkins held the office also for a number of years more. Deacon Joseph Kettell did the duty one year; Benjamin Hammatt three years; and Ephraim Eliot twenty-three years, viz. from May, 1794, to May, 1817. *The two latter never were deacons.* The treasurers until this last date had no allowance whatever for their services. { 519

In the fall of the year 1798, Deacon Samuel Barrett died. From the first organization of this church, there had been either a deacon or elder of the name of Barrett, and all of one family, in office until this time.

It has been noted, that the version of Tate and Brady's Psalms was substituted in lieu of the New England Psalms, in 1755. They continued in use until about this time. One singing company were desirous of adopting the version of Dr. Watts. This desire was not attended to, and the company soon dispersed. Great difficulties had been caused from the instability of those who conducted the musical part of worship, and much money had been expended, to little good purpose, in order to keep it up. Soon after the last mentioned company

was broken up, another was brought forward at a very great expense. They also wished to have Dr. Watts's Psalms introduced. They made no great difficulty about it; but taking advantage of the absence of the pastor, the psalm books were taken from the pulpit, and Watts's put in their place. The singers' seats were also supplied with the same. The persons who managed this, kept their secret, and have never been known to the writer. To the great surprise of the congregation, psalms were put out and sung, in which they could not join. Much contention was likely to ensue, and the singing company were determined to quit the seats if not indulged with their favourite author. The treasurer of the society was attached to Tate and Brady's version, but being in a situation of knowing the minds of many of its members, and fearing the consequences of altercation, determined to give up his own opinion; and, without consulting with any one, he, on the next Lord's day, requested the pastor to desire the members to stop after the services of the day were over, when a meeting being organized, he made a motion to change the versions, and the society, being taken by surprise, after some little debate, agreed to do it, with only one dissenting voice. Many of the society were dissatisfied; among them the pastor of the church, who, at his own request, was not particularly consulted. Thus one irregularity was made use of to sanction another; and the only apology that can be made for it is, that it preserved peace, by the dissentients' silent acquiescence in it. Since the meeting-house has been rebuilt, this part of worship has been more regular. A company was formed, and still continues, who are under the controul of a committee of thirteen members of the society, called the superintendants of the singers. The company are allowed great latitude; choose semi-annually a president, vice-president and librarian, who, with five other members, constitute its government; and these regulate their immediate concerns. As it becomes necessary, a master of music is employed to teach and bring forward recruits from the younger part of the society.

A very important matter comes now to our hand. The meeting-house had become old, was in decay, and unfashionable. The enlargement in 1730, however it may have added to the accommodation of the hearers, made no addition to its beauty. To repair it would have cost a large sum of money; and many of the attendants on public worship did not own their pews, but only paid the taxes on them, and could not be compelled to pay any part of the expense; so that it would fall very heavy on the proprietors. In this dilemma, Mr. Elisha Sigourney, a son and member of the society, con-

ceived the bold idea to rase the building to the ground, and build a handsome one of brick on the spot. The plan appeared impracticable to most people who were consulted; but by his individual perseverance, it was afterwards accomplished. It was first proposed at the annual meeting in May, 1801. Some desultory conversation took place, and the standing committee was directed to consider of the subject, obtain plans, make the proper estimates, and present them at the next annual meeting. In May, 1802, a partial report was made, and advice given that a select committee should be chosen to confer with each proprietor separately. Messrs. Elisha Sigourney, Thomas Page and John Wells were chosen for that purpose. They attended to the business. All the proprietors but five agreed to give the pews they owned in the present house; most of them subscribed for pews in that which should be erected, and advanced more or less money, while the work was going on, in order to purchase materials, &c. for it. A respectable committee was chosen to ask the assistance of gentlemen whose estates were in the neighbourhood. The removal of so large a wooden house warranted an expectation that something handsome might be obtained, considering that, if it should take fire, great danger would arise of a desolation of that part of the town, and that there had been many attempts to set fire to that and other parts but a short time before. A small sum was subscribed, but it was short of four hundred dollars.* Taking down and rebuilding a meeting-house was then a very uncommon thing. The society hesitated from a fear that they should not be able to complete the work. As more than seven thousand dollars had been obtained to demolish a large wooden theatre near the common, on the plea of the danger to the town, if it should take fire, and from gentlemen in various parts of the town; it was suggested that help might be afforded by enlarging the sphere of solicitation. The committee were instructed to make trial if any help could be obtained in that way. They called upon two or three gentlemen, but met with such haughty behaviour and insulting language, as discouraged them. The different companies concerned in insurance against fire were called upon, but not a cent was procured. Thus left to their own exertions, and having eighty pews subscribed for, in the month of June, 1802, it was "resolved, unanimously, that Elisha Sigourney, William McKean, John Cogswell, Thomas Page and Benjamin Barnes be a committee to take down the New North meeting-house, dispose of it in whole or in part, as they may judge will be most for the interest of the society, procure

* Note O.

materials and erect another building according to law, and agreeable to a draft purchased of Charles Bulfinch, Esq. and to assess the same on the subscribers." The pastor was informed that the demolition of the house would commence on the 2d of August, and he was requested to preach an appropriate sermon upon the Sabbath preceding. He did so to great acceptance. In less than a month the ground was cleared. Messrs. Thomas Christie, Roland Christie and David Shute took down the house, and were compensated by having all the wood work of it.

A committee of the New Brick church, now united with the Old North, waited upon Rev. Mr. Eliot a few days before the 2d of August, and made an offer of the best accommodations that could be made in their house of worship, during the time the building should be going on. The invitation being communicated to the society, it was accepted, and a committee to join in making arrangements was chosen. The females of both societies were to occupy the lower floor; the lower galleries were appropriated for the men; the youth and boys were to sit in the upper gallery. The connection was approved of by the generality of those who were to be favoured; but some few, descendants of the friends of Mr. Thacher, had imbibed such prejudices against the New Brick society, that they would not worship with them. Deacon Gibbins Sharp begged that the temporary union might not take place; he was a witness of the fracas at the installation of that gentleman; *he was always far from the opinion that the New North church was clearly in the wrong.* He was prevailed upon to waive his prejudices, and regularly attended at the New Brick.

This gentleman related an uncommon circumstance to the writer a short time before the house was demolished, viz. "That he had attended worship at the New North meeting-house, from the year 1719, without the interruption of a single day or half day, excepting during part of the time when the British troops were possessed of Boston in 1775—6, (he then resided at Salem,) and the afternoon of the day that Dr. Andrew Eliot was taken sick, when the house was not open; a term of more than eighty years. But we should avoid boasting. Within a fortnight after telling this, the old gentleman sprained his ancle, and was obliged to stay at home two Sabbaths in succession."

The two societies convened together on the second Sabbath in August. The inconveniences which were foreseen must be experienced by the obliging society, were in general borne with apparent good will. The ministers officiated

alternately, and were very happy in the connection. When the new meeting-house was finished, they each took an affectionate leave of the other's society, in the sermons that were preached on the last Sabbath of their union.

The corner stone of the present New North meeting-house was laid on the 23d of September, 1802, over a silver plate on which were inscribed several of the principal events relating to the building;* a part only of the cellar being then dug. It was finished and stoned during the autumn. In the ensuing winter, materials were collected, and in the spring the work was resumed. Mr. Cogswell left the building committee in May, 1803. The society are under great obligations to the other gentlemen, who gave every attention to the business. Mr. Sigourney, being more at leisure than the others, was on the spot almost the whole time. They have had the satisfaction of seeing a large and handsome edifice erected, and the society become, in consequence thereof, far more flourishing than it had been for some years before; and also of witnessing that other societies, following the example of this, have greatly ornamented the town, by erecting a number of elegant churches in lieu of their old and decayed edifices. As the town has increased in the number of inhabitants, many new churches have been gathered, and added still more to the good aspect of it, by an increase of public buildings constructed in a handsome style.

At a meeting in the spring of 1803, the deacons were chosen a committee to apply to the Legislature of the commonwealth, for a special act of incorporation, which was granted. By this act, they, with such persons as are or may become engaged in building the house of worship now erecting, are made a body politic under the style of the "New North Religious Society in the Town of Boston;" and, together with the common powers of such corporations, it is provided, that they shall have power to choose their ministers, contract with them for their salaries, &c.; and in particular, it is enacted, that no person shall be allowed to vote in any case, merely from the circumstance of attending worship with the society, hiring a pew, or paying towards the expenses thereof. So that all difficulties arising from the members of the church voting separately from the congregation, and the qualifications of the latter are hereby obviated; and every proprietor of the house, whether male or female, is secured in the right of choosing a minister, &c.

The time spent in rebuilding was extended much more than was wished for or expected. Many private houses were

* Note P.

building, which rendered it difficult to obtain proper materials and workmen; and it was not finished until April, 1804; on the 30th of which month, the pews were put up for sale at auction. They had all been appraised, and the amount of tax upon each assessed. The right of choice was bidden for, and produced more than three thousand dollars, which, with the appraised value of those sold, was nearly enough to meet the whole expense incurred, viz. twenty-seven thousand, two hundred and eighty-eight dollars and $\frac{44}{100}$. The balance was soon made up by the sale of other pews, which were left on hand after the first sales.

The roof of the house has been found to have too small a pitch, and was soon so leaky that it was thought proper to take off the slates and shingle the whole, laying the same slates again. After a few years, this was not found sufficient, the slates being small and of a bad quality. They were taken off, and a covering of best Welsh slates laid on, which has remedied the evil.

On the 2d day of May, 1804, the dedication was made, wanting but three days of ninety years from that of the first house. The Rev. Dr. Lathrop made the prayer, and the pastor of the church preached the sermon, which was printed. The company of singers having dispersed, the musical part of worship was performed by the Franklin Society, belonging to the church in Hollis Street, who were invited for the occasion by the standing committee. They were decently entertained at the house of Redford Webster, Esq.; the gentlemen of the clergy, and others, at that of Dr. Eliot.

In June, 1805, a subscription was made to purchase a bell, which, when in the cupola ready for use, cost more than eight hundred dollars. It was from the furnace of Paul Revere and Son, and weighs upwards of thirteen hundred pounds.

The records of the society contain nothing worthy of notice after this time, excepting that Mr. John Wells was chosen deacon, in order to take the active duty of that office from Deacon Joseph Kettell, whose infirm state of health rendered him incapable of performing it.

On Lord's day the 14th of February, 1813, the Rev. John Eliot departed this life, after three days suffering from an organic disease of the heart, which had been threatening him for several years. Information was sent to the meeting-house, where Rev. Mr. Lowell was preaching. Before he administered the sacrament, he made an impressive address to the church.

The funeral was upon Thursday following, attended by his own society; the members of such societies, both literary and

charitable, as he belonged to; the governour, lieutenant governour, council and senate; the whole government of Harvard University, and a large concourse of the inhabitants of the town. By his particular request, his remains were not carried into the church, and no sermon preached before his interment. Rev. Mr. Channing prayed with his church and congregation in the meeting-house, and Rev. Dr. Lathrop with the family and friends at his dwelling house. The several societies assembled in the Universal meeting-house by particular approbation of the members of that church. The expenses of the funeral and mourning dress of the female part of the doctor's family were borne by the society.

Rev. Dr. Lathrop preached a discourse at the New North meeting-house on the following Sabbath, which was printed; and the other pall holders* preached in their several turns. Dr. Freeman's Character of Dr. Eliot was also published by a private gentleman. Memoirs of him, written by Rev. Joseph McKean, were inserted in the first volume of the second series of the Collections of the Historical Society.

The ministry of the two Doctors Eliot comprized a term of seventy years. During the whole of this time, no root of bitterness sprang up, no discord prevailed. The affairs of the society went on like those of a well regulated family. The pastors were happy in the affections of their people; and the people were contented under their ministration. During the life of Dr. Andrew Eliot, very little alteration took place; sons succeeded to fathers. It was different during the life of Dr. John Eliot. When Rev. Mr. Gair was installed over the Second Baptist church, which, until that time, had been a very small assembly, a sudden blaze was enkindled by him and Mr. Stillman, which seemed to enlighten great numbers of people, especially young girls and lads, many of whom left the New North. In 1785 the Universal church was gathered under the famous John Murray;—and the Methodists opened their first chapel, where their doctrines were preached with zeal and enthusiasm. These all had their places of worship in a close neighbourhood with the New North, and drew off numbers from it, principally from the galleries, which have never been so well filled since. When the Rev. Peter Thacher was removed from Malden to Brattle Street church, in Boston, some of the very friends who had been most influential in persuading Mr. Eliot to take the place of his father, quitted his preaching and joined that society. "This was the most un-

* Note Q.

kind stroke of all," and he felt it as long as he lived. However, the seats were soon filled again, and it continued a very large congregation until his death. Another cause, which has contributed to change the face of the assembly, has been the local situation of the meeting-house. The young gentlemen, who have married wives in other parts of the town, have found it difficult to persuade them to become so ungentle as to attend worship at the north end; while the ladies of the society, as they have become wives, have affected to consider it a mark of taste to change their minister. But as one generation has passed away, another generation has come forward. Even the clergymen have abandoned that part of the town. There are six large congregations to the northward of the canal which divides the town, and only one of their ministers resides there. The Methodists are not reckoned, as their preachers are frequently removed.

"Where ministers and people live happily together, some credit is due to both." The Eliots, father and son, sat an example worthy of being followed. They lived in the midst of them; they associated with them, not only when duty called them, as in cases of marriages, sickness and death, but in a social manner as friends. Their parishioners returned their visits, especially on the evenings of Lord's day, at which times their studies were filled with them, not for the sake of religious conversation only, but here the common topics of the day were talked over, much information given and received relative to the politics of the times, and the interest of the country. This constant intercourse made them acquainted with each other, and cemented a friendship which was pleasant and useful to both. Many gentlemen of the town, not belonging to the parish, were in the habit of joining these social circles.

In some respects these men were very much alike. Methodical in their arrangement of time, they were both able to devote much to the interest of the societies to which they belonged, without interfering with the duties of their station as ministers of the gospel; and while respectively members of the corporation of Harvard University, they each devoted themselves to its concerns.

As a theologian, Dr. John Eliot took the Bible as his guide, in the light it was presented to his own mind. Good men he loved and associated with, although they differed from him in sentiment, and excluded none from his pulpit on that account. For this he has received severe reprimands from some of his brethren in the clerical profession: 'Once in particular, for inviting Mr. Hill, an amiable man, to preach for

him, who belonged to the church called the church of New Jerusalem. He also gave offence by walking as a pall holder at the funeral of Mr. Jane, a Methodist minister in his neighbourhood. His intimacy with Mr. John Murray, of the Universal church, was frowned upon. *He was indeed a liberal christian* in the true sense of the word; but certainly not such as have lately erected themselves into a sect under that name, and who do not seem to be destitute of bigotry and intolerance. He was a Trinitarian. The covenant of the New North church was a Trinitarian covenant,* drawn up by his father. An assent to this was strictly required of all who were admitted into his church, or were baptized there; and also of those who applied to have the ordinance of baptism administered to their children. It has been objected to this, that he supported the election of the present president and professor of divinity in Harvard University. To this it is answered, that he was convinced that they were the best candidates for their respective offices that were or would be brought forward; and as Mr. Hollis, who founded the professorship of divinity, and was both a Calvinist and a Baptist, did not require that the office should be confined to a belief of any particular dogma, he was certainly correct in his decision. As he lived, so he died, calm and composed to the last; only concerned lest his patience should not hold out under the extreme pain which he suffered. To the first suggestion made to him of his immediate danger, by Dr. Lathrop, "My friend, are you prepared for the worst?" he answered, "I know where I have placed my hopes, and there I am contented to rest."

* Note R.

APPENDIX.

NOTE A. Page 6.

THE names of the first associates were, Solomon Townsend, Erasmus Stevens, Moses Pierce, Caleb Lyman, John Pecker, Alexander Sears, Ebenezer Clough, John Goldthwait, Samuel Gardner, William Parkman, John Barrett, Isaac Pierce, Joshua Cheever, Matthew Butler, Elias Townsend, John Goff, James Barnard. Matthew Butler seemed to be the father of the association. It happened by accident, that the pulpit of the present meeting-house stands over the exact spot on which his pew was situated.

NOTE B. Page 6.

THE Hutchinson family have had the credit of *giving* the land on which the house was built. This is a mistake. The land was bought of Col. Thomas Hutchinson, father of the governour, for the sum of four hundred and fifty-five pounds and sixteen shillings, part of which was on credit, and a bond given for the payment. It stood on interest for a short time.

NOTE C. Page 6.

THE committee for building were, John Charnock, John Baker, Alexander Sears, Ebenezer Clough, Solomon Townsend, Thomas Lee, Erasmus Stevens, Samuel Gardner, Moses Pierce, William Parkman, Edward Pell, Josiah Langdon, Joshua Cheever, James Tilestone, Matthew Butler, John Barrett, Nathanael Kennry, Edward Richards, James Varney, and Caleb Lyman:—One may suppose a committee of the whole house.

NOTE D. Page 8.

THE church covenant was in these words:—We, whose names are subscribed, apprehending ourselves called of God into the church state of the gospel, do, first of all, confess ourselves unworthy to be so highly favoured of the Lord, and admire that free and rich grace of his, which triumphs over so great unworthiness; and then, with a humble reliance upon the aids of grace therein promised to them, that in a sense of their own inability to do any good thing, do humbly wait upon him for all, we do thankfully lay hold on his covenant, and would do the things that please him.

We declare our serious belief of the christian religion, contained in the Sacred Scriptures, and as exhibited in the confession of faith received in our churches; heartily resolving to conform our lives to the rules of that holy religion, so long as we live in this world.

We give ourselves to the Lord Jehovah, who is the Father, Son and Holy Ghost; and avouch him to be our God, our Father, our Saviour and Leader, and receive him as our portion.

We give up ourselves unto the blessed Jesus, who is the Lord Jehovah, and adhere to him as the head of his people in the covenant of God, and rely on him as our Prophet, our Priest and our King, to bring us into eternal blessedness.

We acknowledge our everlasting and indispensable obligations to glorify God in all the duties of a godly, sober, righteous life; and very particularly in the duties of a church state, and a body of people associated for an obedience to him, and enjoyment of him, in all the ordinances of the gospel. And we therefore depend upon his gracious assistance for the faithful discharge of the duties thus incumbent upon us.

We desire and intend, and with dependence upon promised and powerful grace, we engage to walk together as a church of our Lord Jesus Christ, in the faith and order of the gospel, so far as we shall have the same revealed unto us, and will conscientiously attend the worship of God, the sacraments of the New Testament, and the discipline of his kingdom and all his holy instructions, in communion with one another;—and that we will lovingly watch over one another, carefully avoid stumbling blocks and contentions, as becomes a people whom the Lord has bound up together in the bundle of life.

At the same time, we also present our offspring with us unto the Lord, purposing with his help to do our part in the methods of a religious education, that they may be the Lord's.

And all this we do, flying to the blood of the everlasting covenant for the pardon of our many errors, and praying that the glorious Lord, who is the great Shepherd, would prepare and strengthen us for every good work, to do his will, working in us that which is well pleasing in his sight, to whom be glory forever. Amen.—Signed by John Webb, pastor, Alexander Sears, Caleb Lyman, Ebenezer Clough, William Parkman, Elias Townsend, Benjamin Gerrish, Samuel Gardner, Matthew Butler, Moses Pierce, John Barrett, Nathanael Kennry, Lately Gee, Solomon Townsend, Erasmus Stevens, Joshua Cheever.

NOTE E. Page 8.

WHEN the meeting-house was taken down in 1802, this bell was sold to the town of Charlton, in the county of Worcester.

NOTE F. Page 12.

THIS committee consisted of Alexander Sears, Solomon Townsend and Owen Harris of the church, and Thomas Lee, Edward Pell and William Pell of the congregation.

NOTE G. Page 12.

HOWEVER incredible, it is a fact, that some of the most unruly of this mob did sprinkle a liquor, which shall be nameless, from the galleries, upon the people below. The wife of Josiah Langdon used to tell with great asperity of her being a sufferer by it. This good lady retained her resentment to old age. She was in the habit of relating the transactions of old times to her grandchildren. She would add to this anecdote, that the filthy creatures entirely spoiled a new velvet hood, which she had made for this occasion, and she could not wear it again. She was probably a particular object of vengeance, as her husband was a zealous partizan for Mr. Thacher.

NOTE H. Page 14.

ONE of the persons who separated was Mr. Jonathan Mountfort, (father of a Dr. Mountfort, who for many years was a most eminent apothecary at the north end.) This good man thought to vent his spite in a peculiar manner. He said there should always be one pew empty; so he nailed his pew up, claiming a part of the house as his property. It remained in this situation

until 1727, when some persons went into the meeting-house in the night, and sawed out the pew through the floor, and placed the whole at his shop door, which stood conspicuously, his house forming the wedge between the passage to the Old North Square and Fish Street; exciting much mirth among the populace, who gathered round it, and equal rage in the old gentleman.

NOTE I. Page 16.

THE copy of the charge to the elders, which the compiler had, is mislaid. The charge to the deacons was in the following words:—Whereas you, upon whom these hands are now laid, have been regularly chosen to the office of deacons in this church of Christ: We do now, in the name of the Lord Jesus Christ, and in behalf of these people, solemnly set you apart to the office whereunto you have been called: And to this end, we do solemnly, in the presence of the great God, our Saviour, and in the sight of his holy angels, and before this assembly, give you the following charge, namely: Take heed to do the work of your office, with all integrity of heart. Be a faithful steward of the church's stock, as it may be committed into your hands, disposing of it in such services, and only such, as are agreeable to the pious intention of it.

And as the office of a deacon is of some note and trust in the church of Christ, your duty is, to be found blameless in it: And to this purpose, see that, as the scriptures direct, *you be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.* Hold the mystery of faith in a pure conscience, and rule your house well. In so doing, you will use the office of a deacon well, and hereby purchase to yourself a good degree of respect and esteem, at least among your brethren, and great boldness in the faith which is in Jesus Christ. And now, that you may be enabled to keep this charge, we shall again commend you to the grace of our Lord Jesus Christ.

NOTE K. Page 17.

THE committee for enlarging the house, in 1730, were Samuel Barrett, Abiel Whalley, John Baker, Joshua Cheever, Peter Thomas, John Smith, Erasmus Stevens, Jeremiah Gardner, Caleb Lyman and Josiah Langdon, or as many as could attend to it. They were to have the whole direction of the affairs of the house.

NOTE L. Page 17.

UPON the night in which the Rev. Mr. Thacher died, there was a tremendous storm, with thunder and lightning, very unusual at that time of the year. In the midst of this he expired. On the next morning, a member of his society, passing the street, saw at a window one of his acquaintance, and asked him if he knew that Parson Thacher was dead? No, said the other; when did he die? In the midst of the storm, he was answered. Well, said his friend, he went off with as much noise as he came.

NOTE M. Page 24.

THE following is an exact copy of the right hand of fellowship given by the Rev. Andrew Eliot to the Rev. Samuel Stillman, at his installation over the First Baptist church, taken from the original paper on which it was written, viz.—

The different religions which have obtained in the world have usually been distinguished by some peculiar mark or character. Our blessed Lord and Master would have his followers known by their mutual love and charity. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Happy had it been, if christians had never deviated from this excellent rule. How soon did the

church of Christ degenerate from that temper which the gospel ever recommends, and of which he sat so amiable an example!

You need not be told the alienations and censurings, the contentions and persecutions, which have prevailed among those who professed the same religion, because they have not exactly agreed in the same doctrine or mode of administration. The source of all this mischief was not merely a difference of sentiment, but an impatience of contradiction, a loving to have the preeminence, a disposition to lord it over God's heritage, and to invade his unalienable prerogative over the consciences of men.

Our first reformers, who had felt the rage of persecution themselves, were not free from an intolerant spirit. Their conduct towards those who differed in their religious opinions, will not bear the test, if duly examined.

'Tis an honour to the present age, that the principles of liberty are better understood; that there is not only a mutual forbearance, but a spirit of candour and love prevails among christians of different denominations. How pleasant is it for brethren to dwell together in unity! Let no man take our crown from us.

The solemnities of this day shew that christians of different sentiments can unite in offices of love. *You*, our beloved brethren, have invited the churches in the neighbourhood to join in one of the most sacred acts of religion. *We* have attended to your call, and shewed our readiness to all acts of communion and christian fellowship. And what is there to break our union, or to keep us at a distance? If our religious opinions be not just the same, we agree in owning Christ to be our Master and Lord, and in calling one another brethren in Christ. *You have in your letters missive, acknowledged us to be the churches of Christ. We cheerfully return the honourable title. We own you to be a church of our Lord Jesus Christ. We look upon you as members of that body, of which Christ is the head. We have a tender concern for your welfare—we mourn with you when you mourn—we rejoice when we see you rejoice.*

It is with sincere regret we have heard your worthy pastor resigning his charge. We wish him a blessing out of the house of the Lord. May God accept and reward his desires and endeavours to advance the Redeemer's kingdom; and may you always esteem him highly in love for his works' sake.

We rejoice that you are not left as sheep without a shepherd; that you are happily united in the settlement of another pastor, whom we have seen this day solemnly introduced into his sacred office, and who, we trust, will go on to build you up in faith, in holiness and in comfort.

With the same affectionate regard, Reverend and dear Sir, *We cheerfully receive you as a brother in Christ, and as a minister of the New Testament.*

We promise you our help, support and encouragement. We wish you success in your ministerial work. We shall heartily rejoice in your gifts and usefulness; and pray that you may approve yourself to God, and find acceptance with his people. In testimony of the sincerity of these dispositions and regards, I do, in the name of the council now convened, and of the churches to which we belong, give you the right hand of fellowship.

At the time *I give you my hand, remember, Sir, I receive yours.* The same friendship and brotherly kindness you have a right to expect from us, we on our part expect from you. I doubt not, my brother, but you have the like warm affection animating your breast, which I feel in my own, and that you will exhibit yourself, and inculcate on your hearers, a spirit of candour, of benevolence and universal charity.

May God Almighty, who is witness of this solemn transaction, keep you and me, and every one concerned in it, from every thing which shall contradict our professions and engagements this day. And may we, who now embrace as brethren, increase in every christian disposition, till we meet in the realms of light and peace above. Amen.

The ceremonies of Mr. Stillman's installation were performed in the Old North meeting-house. The Rev. Mr. Cooper made the first prayer; Rev.

Mr. Pemberton gave the charge; Rev. Mr. Eliot gave the right hand of fellowship; Rev. Mr. Checkley made the concluding prayer. They were all Congregational ministers. Rev. Mr. Stillman preached the sermon.

NOTE N. Page 24.

THIS matter has been very erroneously stated by some of the members of the Baptist church. The compiler has been frequently told, not to say reproached with the circumstance, that though his father affected to dislike and neglect Mr. Stillman, yet he could be contented with no other minister when near dying. Being present the whole time, he vouches for the truth and accuracy of the following statement: On the Friday afternoon which preceded the death of Dr. Eliot, he having been sick for twelve days, Mr. John Eliot informed his father, that Mr. Stillman had daily called several times at a shop which joined to the doctor's house, and had made very affectionate inquiries respecting him. The doctor said, Tell the woman, if he calls again, to invite him to see me. Mr. John Eliot replied, Sir, he has been so assiduous and attentive, suppose that I call on him and thank him, and tell him *you* will be happy to see him. I think he will be pleased. Right, said the doctor. Mr. John Eliot went immediately. Soon after, Mr. Stillman came into the chamber. On coming to the bed side, he extended his hand to the doctor, and in a loud voice addressed him, My christian friend, how do you? He was answered, Rejoicing in the light of God's countenance. They shook hands cordially. Mr. Stillman then sat down, and after a short conversation, was asked to make a prayer, as had been done to all the clergyman who had visited there. He did it with much fervency, and soon after they took an affectionate leave of each other. They had no other interview. Dr. Eliot lived till the next Sabbath.

NOTE O. Page 37.

Donations towards rebuilding the New North Meeting-House.

| | |
|---|----------|
| Ebenezer Parsons, cash \$50, sundry materials, \$86,25, | \$136,25 |
| William Callender, in turning pillars, urns, &c. | 110,00 |
| Sarah White, widow of Capt. John White, cash | 50,00 |
| James Williams, | 50,00 |
| John Fleet, | 20,00 |
| Samuel Watts, | 10,00 |
| John Richardson, | 10,00 |
| Thomas Parker, | 10,00 |
| | <hr/> |
| | \$396,25 |

NOTE P. Page 39.

THE inscription on a silver plate, which, together with some American coins, was deposited under the south-west corner stone of the foundation, was as follows:

The New North Church was built, A. D. 1714:

Enlarged and repaired, 1730:

A new Tower and Steeple built, A. D. 1764:

August, 1802, taken down by a vote of the Society, pro bono publico.

In September following, the Corner Stone of the New Edifice was laid,

(LAUS DEO)

By the REV. JOHN ELIOT, Pastor of the Church.

NOTE Q. Page 41.

THE pall bearers at the funeral of the Rev. John Eliot were, Rev. Dr. John Lathrop; Rev. Dr. Kirkland, President of the University; Rev. Dr. James Freeman, Rector of King's Chapel; Rev. Dr. Eliphalet Porter of Roxbury; Rev. Dr. Thaddeus M. Harris of Dorchester; Rev. Dr. Joseph McKean, Professor of Oratory in the University.

NOTE R. Page 43.

Copy of the Covenant, as delivered to such persons as were admitted to the Sacrament of the Lord's Supper, and to those who applied for Baptism for themselves or children.

You do now, in the presence of the great God, his elect angels, and this christian assembly, profess your belief in the Holy Scriptures; that they were given by the inspiration of God, and are the only sufficient rule of faith and practice.

You believe in Jesus Christ as the eternal Son of God, the only Mediator between God and man—the Lord and Head of his church. Sensible of your need of a Saviour, your own proneness to sin and inability to that which is good, you look up to him, and receive him in all those characters and offices with which he is vested for the benefit of the children of men.

You believe the Holy Spirit to be the author of every good in the mind of man—the Leader, the Sanctifier and Comforter of his people.

You give yourself up to God in an everlasting covenant, never to be forgotten, to be for him and him only—to love, serve and obey him forever.

You submit yourself to the discipline which Christ has established in his church, and as practised by the people of God in this place.

[You promise often to think of your obligations to come up to the table of the Lord, and that you will seek to have such difficulties removed as now prevent your approach to that holy ordinance.]—Do you thus profess and promise?

It will be observed, that when the covenant was administered to those who were candidates for admission to the church, the paragraph enclosed in crotchets was omitted.

Number of Persons admitted to full Communion, viz.

| | |
|--|-------|
| From the gathering of the church, in 1714, to Mr. Thacher's installation, in 1720, | 117 |
| From Mr. Thacher's installation to his death, 1738, | 383 |
| From Mr. Thacher's death to the settlement of Mr. Andrew Eliot, 1742, | 153 |
| From Mr. Eliot's settlement to the death of Mr. Webb, 1750, | 98 |
| From Mr. Webb's death to that of Mr. A. Eliot, | 263 |
| From the death of Mr. A. Eliot to that of Mr. John Eliot, | 166 |
| | <hr/> |
| | 1180 |
| | <hr/> |

Number of Persons to whom the Covenant has been given without admission to full Communion.

| | |
|---|--|
| To Mr. Thacher's settlement, 43 | To the death of Mr. Webb, 61 |
| To his death, 92 | To A. Eliot's death, 325 |
| To A. Eliot's settlement, 26 | To J. Eliot's death, 263 |
| | <hr/> |
| | 810 |
| | <hr/> |

There is no record of marriages either by Mr. Webb or Mr. Thacher.

| | |
|--|------------------|
| The number of couples married by A. Eliot from 1742 to 1750, . . . | 125 |
| Mr. Webb probably married as many during that time. | |
| From Mr. Webb's death to his own, Mr. Eliot married | 633 |
| From Nov. 1779, to Feb. 1813, Mr. John Eliot married | 311 |
| | <hr/> 1569 <hr/> |

Number of Baptisms.

| | | |
|---------------------------------------|--------------------------------|------------------|
| From Mr. Webb's settlement to | To Mr. Webb's death, | 584 |
| that of Mr. Thacher, 312 | To A. Eliot's death, | 2100 |
| To Mr. Thacher's death, 1423 | To J. Eliot's death, | 1097 |
| To A. Eliot's settlement, 542 | | <hr/> 6058 <hr/> |

It must have been observed, that both Mr. Andrew Eliot and his son are styled Doctor in the latter part of their lives. They both had degrees of Doctor in Divinity, by purchase, at the University of Edinburgh. In the year 1767, Deacon John Barrett sent to that University and obtained a diploma for Mr. Andrew Eliot, the expenses of which were defrayed by the deacon. Mr. Eliot set no other value upon it, than as it was a mark of affection from a very dear friend.

A few years after Mr. John Eliot's settlement, diplomas were procured in the same manner for Rev. Simeon Howard and Rev. John Lathrop. Soon after, the late Sir John Temple, a friend to Mr. Eliot, proposed to his kinsman, the late Samuel Eliot, Esq. to procure the same for him, the expenses of which Mr. S. E. offered to pay. Upon consultation with Mr. J. E. he put a stop to it. He then agreed with his friend, Rev. John Clarke, that they would not accept of a diploma procured by purchase. The University of Cambridge were not then in the general practice of granting those degrees, as they have since been.

Soon after Rev. Mr. Thacher removed from Malden to Boston, he was complimented with a diploma by the late Thomas Russel, Esq. By the persuasion of Mr. Thacher, Mr. Clarke consented to receive the same compliment from the same gentleman. Some persons friendly to Mr. J. Eliot wished to favour him in that way, but he always declined it, observing that he had rather the question should be "Why is not Mr. Eliot a Doctor," than "why is he?" At one time, the writer found that a plan was projecting to procure his brother the title privately, through the agency of Dr. Thacher, and checked it. At length, the late Deacon Samuel Barrett, sen. wishing to do as much for his minister as his uncle John Barrett had done for his father, contrived with Dr. Lathrop to procure a degree for him. The diploma arrived, and Mr. Eliot's first notice of it was, by being hailed Doctor at a meeting of the Historical Society. When the matter was explained, he was much disgusted, and his first determination was, to return the diploma; but he considered afterwards that by so doing he should offend the deacon, who was one of his best friends, and grieve Dr. Lathrop. They really thought they were doing him a favour. Thus the title was imposed upon him so contrary to his inclination, that he probably never looked over the diploma. He deposited it in the hands of a friend, who handed it to his family after his decease.

Mr. Eliot's reason for declining the offers which were made to him for this purpose was, that a title which might, by a little address, be procured for any one, conferred no honour, and was not worth an acceptance.

Dr. Andrew Eliot published twelve single sermons, in the course of his ministry, upon various occasions ; and, a few years before his death, a volume of twenty sermons, most of which his hearers had urged him to have printed, when first delivered.

Dr. John Eliot published a sermon and charge to Free Masons, and five sermons on different occasions, with many communications in the Collections of the Historical Society and other periodical works ; also, The New England Biographical Dictionary. This had engaged his earnest attention from early life, but was destined to be a source of great mortification to him. It is allowed to be a valuable work. When he came to a determination to have it printed, he endeavoured to make it serviceable to a young printer of his society, and employed him to execute the work. This young man employed other persons to do it, unknown to him. The proofs were regularly handed for corrections, which he attended to, and he was assured they were made. Not imagining that deception was practising upon him, to his astonishment, when the work was finished, it was replete with errors of the most glaring kind, especially in regard to the important circumstance of dates. His pecuniary circumstances would not admit of his suppressing the edition, and he was obliged to let it come out "with all its imperfections on its head." He could never hear the work spoken of without the greatest disgust.

